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RELATION

OF THE

Dealings of God

To his Unworthy Servant

B
JOHN LACY,

SINCE

The Time of his Believing and
Professing himself INSPIR'D.

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John Lacy, &c.

AMONG the divers Ways and Manners, wherein God in times past spoke to the Fathers, the most obvious left upon Record, by the Holy Spirit, are Dream, Vision, outward Voice, and putting his Word into the Mouth of the Person. An immediate Revelation, in either of those ways, did constitute the Prophet, and authoris'd him to report to the World the things so committed to him, as the Will or Declaration of God himself. But observe, that in all these ways, the Communication of God was so restrain'd to the Person, to whom that Vouchsafement was afforded ; that the World, for want of outward Evidences, did reject and persecute them, as delivering their own Words, and deny'd their Message to be from God : tho the Prophet, on his part, being assur'd of his own Sincerity, and the Testimonys he had of God's speaking by him, persisted, and chose rather to suffer all

things from Men, than be disobedient to the Heavenly Mission. But if Miracles were to have been insisted upon, as a requisite Testimonial of Divine Inspiration, even as the present Age absolutely requires, for their Conviction of it ; I find not that one of the Prophets in the Old Testament, whose Revelations we have upon Record, from the Book of *Job* to *Malachi*, did produce any such to verify their Commission, when they exhibited it to the World ; and therefore, by this Test, ought to have been all rejected. Neither, in the New Testament, are any Miracles related to be done by those, whom it gives us for Prophets, as *Zacharias*, *Elizabeth*, *John the Baptist*, *Anna*, *Caiaphas*, *Philip* the Evangelist's Daughters, *Agabus* in *Cæsarea*, *Agabus* and others in *Antioch*, *Barnabas*, *Judas* and *Silas*. Neither is there any where mention of Miracles, as a Test, to try prophetick Spirits by : tho God did, according to his good Pleasure, sometimes exhibit them, as in *Moses*, *Elias*, *Elisba*, and others ; and, in the New Testament Dispensation, to the Apostles. And the Gift of working Miracles was distinct, to some of the Inspir'd ; as that of Tongues, the Interpretation of Tongues, the discerning of Spirits, Prophecy, &c. was to others, among the first Christians.

In the Apostolick Times, when the Church was under the immediate Direction of the Spirit of God, we read in their Assemblys of expounding Scripture by Inspiration, praying by Inspiration with unutterable Groans, singing by the Spirit, and speaking (under the same Influence) to Men, to Exhortation, Comfort, and edifying the Church. If it please God, therefore, to restore all things as at the beginning, and to dispense the Holy Spirit in its Gifts, as at the first ; on what Authority can any say, that publick Worship in the same way is unscriptural ? Those that alledg, that the extraordinary Dispensation of the Spirit, as abovemention'd, which is incontestably remarkable in the Canon of the New Testament, did cease with the time of that Canon ; ought not to be believ'd upon their mere Affirmation, without any rational proof. If on the contrary, there appear in Ecclesiastical History, evident Footsteps of some of those extraordinary

traordinary Gifts still continuing, and some Instances of that great Gift of Healing, by the Power of God, without means, for some Ages, nay Centurys, after the Apostles times ; who can doubt, but 'the expounding Scripture by Inspiration, Prayer, Singing, and Speaking (under the same Influence) to Exhortation, Comfort, and edifying of the Church, continu'd also among the Primitive Christians, and made them so illustrious in the Fruits it produc'd ? For the Word of God, in the Mouth of the Prophets, carry'd an otherguess Energy with it, than the ordinary Exposition of the Law. The Apostle calls the Effects of his Ministry among the People, a Testimonial of his Divine Mission, known and read of all Men. *And when, according to Rev. 14. the Angel shall fly in the midst of Heaven, having the Everlasting Gospel, to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People, saying with a loud Voice, Fear-God, and give Glory to him, for the Hour of his Judgment is come :* The same will doubtless be, with much more Evidence of a Divine Power concurring on the Lives of Men, than the most exact Discourses of human Study and Wisdom.

When immediate Revelation, or Speaking, Praying, &c. by Inspiration, is pretended to, it ought to undergo in all things the Scripture-Test : whatever cannot bear an Examination by that, deserves to be condemn'd. If it speaks dishonourably of Christ in any of his Offices ; if it contain and import any thing contrary to the Form of sound Doctrine, already receiv'd for Divine ; if it leads evidently to Ill Life, and be productive of it in the Pretenders ; if it thrust Men out of the way which the Lord our God hath commanded us to walk in, then it deserves an Anathema. I'll add one thing more ; If a Person pretending to speak the very Words of God, and such as will bear the Trials abovemention'd, has no appearing Sign upon him, denoting the Influence and Operation of a superior Agent and higher Intellect ; but, when Circumstances are fully examin'd, the Man shall be found to have no Signs attesting, other than what may be, by an impartial Judgment, fairly concluded to proceed

seed from himself in his natural Estate ; then no one is to be blam'd in disbelieving him a Prophet, or Messenger of God. On the other side, an Inspiration submitting to all these methods of trial, and not condemnab^le by them, cannot justly be charg'd with preaching another Gospel ; nor can it fall under the Anathema at the end of the Revelation of *St. John* ; unless it be manifest and clear, in the Scriptures, that God has therein positively concluded himself, and expressly declar'd, that he would never more after the Apostolick Age (in which the Canon of Holy Writ was compleated) visit Mankind with his immediate Revelation or Inspiration again.

Till therefore it shall be made appear, that God has so concluded himself, it is high Presumption in Man, to put limits to the Almighty : and it argues nothing of true Zeal for God's Glory, or of heavenly Charity to Men, to cut them off from all hopes of this kind, if there be sufficient ground, in the Scriptures, to expect, that the World may again be blessed, with his gracious Visitations, and Gifts of the Holy Spirit. Now that there is such sufficient ground, does appear to me from these Considerations : Because if the Effusion of the Holy Ghost be so limited, to the first Promulgation of the Gospel by the Apostles and their Contemporaries, that no succeeding times were to enjoy his extraordinary Gifts more ; then, in that respect, the Gospel-Ministration is less glorious than that of the Law given by *Moses*. For the natural Seed of *Abraham* were frequently, in sundry Ages, honour'd by God's immediate Directions, comforted with his Promises, warn'd by his Denunciations ; and they lamented the times when no such Visions of the Almighty were sent them. But since in his spiritual Seed all the Nations upon Earth are to be blessed, I cannot think but God will visit them also, no less propitiously. The Promises of pouring out the Spirit upon *Jacob*, in *Isaiah*, Chap. XXXV, XLIV. and in *Ezekiel*, Chap. XXXIX. positively assure much more of it to them, than attended the Apostolick Age : and in the eleventh of *Romans*, all *Israel* is to be saved, when the time comes, that the Fullness of the Gentiles be come in. The Prophecy of
Joel

Joel warrants the Expectation of a further Completion, than in the days of *St. Peter*, on various accounts, too long to insist on here, particularly Children prophesying, whereof no account in the Pentecost. The general Promises, so copious and frequent among the Prophets, of calling all Nations, of every one's being taught of God, of writing his Covenant upon their Hearts, seem to imply a general Effusion of the Spirit, as the Harvest, whereof the Apostles own'd they and their Contemporaries had but the first Fruits. Our Saviour gives a gracious Promise to those, who should receive a Prophet in the name of a Prophet; which surely carries in it, that there should be such. He also promis'd to be with his Church, by his Spirit, to the end of the World. Now the Holy Ghost gave some to be Apostles, some Teachers, some Prophets: and the Character of Prophets, distinct from Pastors and Teachers, is evident throughout the New Testament; and in that there are several Instances of such, Women as well as Men. And since there was a distinction clear and positive, between the Offices of the Pastor and Prophet, in the Apostolick times; there ought to be like proof, from the same divine Authority, that the latter should cease within a time determin'd, as the former to continue; and that with them only Christ would be to the end of the World. But we find no intimation of that Restriction; on the contrary, the great Apostle of the Gentiles gives many directions about the Conduct of Prophets, left upon record for the use of the Church, without any more limitation to that Age, than other Prescriptions of the Holy Ghost in his mouth. The Tokens, in like manner, given us in the Epistles, to know false Prophets by, would be needless, if no true ones were ever to arise; and therefore ought to be construed as discriminating between them. The Commands given all Christians, not to despise Prophets, lead us surely to expect them: the Injunction also, earnestly to covet the best Gifts, and especially that of Prophecy, for Edification, Exhortation, and Comfort, denotes a Promise on God's part of an Answer. Lastly, in the Revelation of *St. John*, Chap. XIX. upon occasion of prefiguring the Marriage-

Marriage-Supper of the Lamb, the Testimony of Jesus is the Spirit of Prophecy.

Thus conceiving it clear, from these and other Texts, that the extraordinary Gifts of the Holy Ghost might be justly expected again to be revived in the Church; it lies upon those who deny it, to prove as fully from Scripture the contrary. Other ways of Argumentation are by no means to be allow'd conclusive against God, and do but serve to encrease a Jealousy, that some sort of Men do envy to the World the Felicity of such a State. As to trying the Spirits, whether they are of God or no, I wish, for the common Good of all Christians, those, who ought to be the most qualify'd for that task, would give us more equitable Definitions to judg upon; that well-meaning People may not, in any time hereafter, be in danger of Delusion, or of fighting against God. The Criteria of Miracle, or Accomplishment of Predictions, are little satisfactory. For the former, the Scripture will not warrant it to be insisted on; and for the latter, it does not at all assist the Judgment in this point, until the time of Decision by it be overpast: So that in the mean while, Men are left to pronounce in their own minds a Sentence against God. Nevertheless these have been, for ought I am able to observe, the Touchstone, by which the present Prophets are to stand or fall. As to other Trials given us to know them by, they have either been such Defects in the Stile, and Manner, and Matter of their Message, as are justifiable from the Scriptures; or else they have been built upon a Misrepresentation of matters of fact. In this latter point chiefly it is, that there lies great difficulty often, to discern Truth from Falshood; and perhaps a greater Instance of it never was, than in the Case of the present Prophets. Therefore, as every one must answer for himself, and cannot properly do it for another, I think fit here to give an account more at large, of that Supernatural State which betel me, on the 12th of June 1707. whereof I publish'd a short Narration, in a Preface to my first Book of Warnings, dated July 18. following; which Narration I hereby again confirm, and add other things touching my self, which God alone being privy to,
and

and proper Judg of, I deliver with the same awful Solemnity, frequent with the Apostle; *The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lye not.*

First, As to Sufferings: The rising up of every Party in Religion against us; numerous defamatory Pamphlets; the Discountenance of Magistrates; the unbridled Insults and Violence of Mobs frequent; the general Desertion of Friends and Acquaintance; the Dissatisfaction of near and dear Relations; the Censure of Persons pious, the Hissing of profane; the Scorn of the very Objects; the Difficultys arising to a Man's secular Affairs; a Misconstruction of one's ordinary Words and Actions; the exposing and misprinting of my private Letters: nay, to have the Pulpit prostituted, to betray and misrepresent my Table and Closer-Discourse, and to overthrow my former Character, by Insinuations and Surmises, and to brand me with Facts I am altogether innocent of: These are but some of the Difficultys, which have render'd a Retirement to God, a very precious and valuable Refuge indeed; without which, I'm sure, they had been to me insupportable, having no worldly Interest, Aim, or Passion to counterballance: but with which, I have enjoy'd under them, and do, a *Canaan* of Rest, I never at any time was acquainted with before. I do not plead these Sufferings, as a sufficient Testimony, that a Man is true in his Profession; only that without them I should have had more jealousy of my self, and could never have been so well assur'd of my own Sincerity towards God. That an evil Spirit could direct me, to seek repose in God, and upon applying to the Throne of Grace for it, give and continue the same to me, I dare not allow my self to think; lest I therein derogate from the immense overflowing Goodness of the Deity, and the peculiar Property of the Holy Spirit, to be a Comforter. Fortitude was none of my Talent before, therefore do I know the better, that 'twas given to me now.

Secondly, How the Agitations came upon me, without the working of my Imagination on such as I saw in others, and without any previous Desire, in the least, of prophetic

phetick Gifts, I gave an account in the foremention'd Preface; therefore I am clear from the Imputation charg'd in *Caveat*, p. 30. From following the French Inspired, they proceeded to wish they might be like them; from wishing they came to praying to God that it might be so: and by degrees the Fancy being elevated, and the natural Spirits strangely agitated, they first try'd to imitate them. They fancy'd themselves inspir'd also. And all this has fallen out thro' discontent with the plain old way of Religion. Nothing could be asserted more opposite to Truth, in my Case: But that the Agitations proceed from a supernatural Cause, and of an Agent separate and distinct from me, I cannot be ignorant of, after a full year's Experience. When my Arm, Leg, or Head is shaken, I must be allow'd to know, whether it be voluntarily from my self, or not: And I do affirm it is not from my self, nor at my own Will and Pleasure; but on the contrary, when that Agent does so, if I think to suppress the same, he does continue so to start and twitch my Limbs, and by more interior Uneasiness over my whole Body, to solicit my Obedience, that I can have no rest, till I suffer the same to take place. I cannot better describe my Condition in that juncture, than *Elihu* speaking in *Job XXXII.* of the Inspiration of the Almighty does, by saying, *The Spirit within me constraineth me: Behold, my Belly is as Wine which hath no vent; it is ready to burst like new Bottles. I will speak, that I may be refresh'd.* And *Jeremiah*, Chap. XX. Then I said, I will not make mention of him, nor speak any more in his name: But his word was in mine Heart, as a burning Fire shut up in my Bones; and I was weary with forbearing, and I could not stay. Under this foreign influence, I felt my Fingers forcibly contracted and mov'd, to write those words in p. 90. of the first Book of Warnings: Under this influence, my Body was remov'd ten or eleven foot, as in p. 65. of the second Part, without any concurrent mixture of my Agency: Under this influence, the Respiration of my Breath hath, for sundry days, beat various Tunes of the Drum, sometimes six hours in a day, without my voluntary Operation, or thinking of it; nay, sometimes without being able to
stifle

stifle it: Under this influence, I have experienc'd sometimes a Voice so strong and clear, sometimes so harmonious, as my natural one never did or could furnish: Under the same, I have been carry'd on my knees, several times round a Room, swifter than I could have gone on my feet. Some other Particularitys, many have been also Witnesses of; but these may suffice to shew, that I am at times under the Agency of another distinct Being: in which times, the Tongue also is at the direction of that foreign Agent, and no more under mine, than the Motion of the other Parts of my Body. This being the true State of the Case with me, and evidently parallel'd, with some Variations, in 2 or 300 other Persons in London; 'tis strange the *Caveat* should wholly pass over the Appearance supernatural attending us, without once mention of it, and yet tell the World, he carefully made all the inquiry requisite, in the matter. One that did not know him so well as I do, would be tempted to think, that Omission could not be involuntary, but was necessary for the better supporting the Tendency of his Argument; which in the said *Caveat* throughout, and his Considerations on Sir R. B's Remarks upon it, fixes upon us Combination, Invention, Design, and Imposture. But 'tis necessary I add further, that God has distinguish'd his Favours to me in the point of Health; so that the Agitations ceasing with the accidental Influence above-mention'd, leave me perfectly at ease: nor do they bring with them concomitantly any sort of Pain or Oppression; and instead of enfeebling, do sensibly refresh the Body; and whatever be the Violence or Continuance of them, do not waste the Spirits, but exhilarate: they never have injur'd any other Person, no more than him whom they affect. There comes with them an Influx to the Mind also, lifting it up in Prayer to God, with Reverence and Awe: All which I know of a certainty is so with me; and as God knows it too, I cannot reconcile the same with the Superintendency of an evil Spirit, operating upon me at those times.

Thirdly, The Temper of Soul attending this extraordinary State, is principally in regard to a Man's self, to

be consider'd : For as there are Instances in Holy Writ of prophetick Gifts, where we believe there was no true saving Grace, as in *Balaam*, *Saul*, *Caiaphas*, and *Judas*; so our blessed Saviour tells us, many shall plead that they had prophesy'd, and done many mighty Works in his name, whom he will finally disown. Even as to those eminent for Piety, *Elias* was a Man of like Passions with other Men; *David* fell into great Enormitys; even the Father of the Faithful was guilty of Scandals: so were *Noah*, *Lot*, and divers others, who notwithstanding were the Messengers of God. The making therefore the want of a spotless Holiness of Life, such an Objection to the Inspiration of any Person, as ought to outweigh ever so many Proofs of it, is unjustifiable from Scripture. *Observe*, says the *Caveat*, p. 37. *what are the Fruits and Effects of the Discoverys of the Prophets among us! Do they make Persons really better? Enquire and search narrowly, and you'll find it otherwise.* The Author has been searching out Iniquitys, as most requisite for his purpose, and taken up evil Reports upon very flight Authority, and then dextrously set them off for the Support of his solid Objections; for about p. 32. he begins to give *six Decisive Marks*, whereby to try the Pretenders to Inspiration. Upon all which heads he arraigns the present Prophets; and having drawn up his Evidence of Facts alledg'd upon them, he proceeds to denounce a Sentence of Condemnation. Now, tho I am a stranger to the Art of Disputation, in calling a man's own Assertion solid, and the Opposer's a plausible Plea, as that Author does; yet taking the liberty to be acquainted with matter of fact as well as he, I am morally assur'd, that great part of the Facts there charg'd by him are not true: and submitting to any fair way of Examination, I desire him to prove them; or else his *Solid Objections*, and *Decisive Marks*, fall to the ground, for want of foundation. On the contrary, if Evidence might be heard on both sides, several Instances will be produc'd of Conversion, visible Reformation of Life, and greater Sanctification, since this Dispensation among us. For my part, if I were to chuse, I shou'd incomparably prefer the Habits

of Humility, Meekness, and Charity in their native Perfection, before the Gifts extraordinary of Language, Vision, Healing, discerning of Spirits, Miracles, Exposition of Scripture, and Prediction; for these latter are given for the benefit of others, and do not seal the Person's Adoption, as the former do. Where splendid Gifts are bestow'd, there is indeed Temptation, and great Danger of Pride; nevertheless the obvious Danger of it does not evince the Inherence of that bitter Root prevailing, as the *Caveat* (without Evidence produc'd) presumingly insinuates and argues. The Criterion, given by the *British* Bishops to judg of *Austin* the Monk, propos'd, in pag. 38. as a Test for the New Prophets, is a laudable one indeed, to whomsoever apply'd: But it has been a singular Satisfaction to me, that the Dispensation, whereof we now treat, does not encourage, or can easily suffer a haughty Temper to subsist in it; seeing every one is daily liable to the Controul, Correction, and Reproof of a Spirit (discerning the Thoughts and Intents of the Heart) out of the Mouth of Babes, and Persons of the meanest Rank; for the Spirit presides, and no Person is any thing above the rest: The Spirit of the Prophets is subject to the same Spirit in other Prophets. I have been also, from my own Mouth in secret, more reprov'd for the Sins of my personal Conduct, than ever the publick ordinary Ministry, or my own Conscience did before; and never was prompted by that distinct influencing Agent, to any one, either in Thought, Word, or Action: Therefore the Infirmitys and culpable Passions remaining on me, are not chargeable on that Spirit which visits me but at times. One wou'd have thought, the Author of the *Caveat*, in whose Communion I liv'd un-reprov'd particularly for some Years, might of all Men have spar'd to invalidate my former Reputation, by Insinuations and Surmises: He that has given to the World so many Characters, might have forbore, in my Case, to assert, that *there's nothing more common than Mistakes in the Characters of other Men*. And indeed if one or two Actions of Life must denominate the whole; and if Remains of Sin in the best are to render a Man infamous, I leave

I leave him to find out Subjects of Eulogy. The greatest Pattern of Meekness, in the Scriptures, was not without a Blot; nor that of Wisdom, without a manifest Stain of Folly; no nor the most celebrated one of Patience, without much forwardness express'd to his best Friends, in maintaining his Sincerity. Family-Relations might have pleaded with him an Immunity from Pulpit-Animadversions. What I have formerly done, in favour of the Cause he is embark'd in, might have also, with him at least, excus'd Reflections on my intellectual Capacity. The Discourse of my own Table, and that of Retirement with him alone, the sacred Bonds of Friendship ought to have cover'd. But whether in all these, he has done well to adapt them to the Pulpit; and whether, in the relating of them there, the Biass may not have inclin'd stronger to a Concern for his own Honour, than mine, I leave all Men to judg, rather than to expatiate in publick on them. He charges me with profaning the Sabbath, tho I have not employ'd, any considerable part of any one Lord's Day, for the Year past, otherwise than in the Acts of publick and private Exercises of Religion, according to the Dictates of my Conscience. The Spirit exerting it self in this Dispensation, I am sure, is a Spirit of Prayer to God, from my own manifold Observation of it in others, and the infallible Assurance of it in my self. I am not insensible, after all, that my Condition has been so extraordinary, that not being rightly understood, it has prov'd a great Stumbling-Block, and occasion of Offence to many; and those even of my best Friends and Well-wishers, which is a Difficulty, nothing but the pure Dictate of my Conscience to God wou'd have engag'd me in. I hope, therefore, they'l consider the Trials on my part also have been so many, as only sovereign persevering Grace can carry me thro; and therefore I beg their Prayers.

Fourthly, We have a sure Word of Prophecy, the Holy Scriptures, by which (as the one perfectly correct Line) all things ought to be measur'd; and the Act of measuring by it, ought not to be constru'd a Design to depreciate that Standard. I have, to the best of my natural Ability,

Ability, examin'd what came from others, and my self; under the Spirit's Operation, by the sole Rule of Faith, the Scriptures: I have constantly appeal'd to that, and will now stand or fall by it, if the Caveat Author thinks good to implead me thereon, *as a signal Instance of Apostacy*, p. 54. hoping God will give me deep Repentance, if I am therein guilty. I know not upon what Head he intends to fix that Charge, he having assign'd none: but for the prophetick Scriptures of the Kingdom, I never did, in the preceding part of my Life, read them with any Attention; nor did I ever hear a Sermon upon that Point, to the best of my remembrance, either in the Church or Meeting. I never convers'd on the Subject, with those several sorts of People, who are Enquirers into them; nor ever read any Comment or Book treating upon the same, the Reverend Dr. *Whiston's* late one excepted. Therefore what Discourses of mine, under the Operation of the Spirit, are found to treat upon that Subject, came not from any sort of previous Persuasion; by Premeditation or Study I was not the Author of any of them, nor did I ever speak from mere Impulse, or receiv'd the Subject contain'd from the Dictate of any other Person. The adventitious Power (whose impelling Force I have already describ'd) by the Motions it caus'd in my Breath, Tongue, and Lips, form'd the Words: And I can say it, in the Presence of God, that oftentimes the Subject was not so much as fore-exhibited to my Intellect; nor did I know it, but as another Hearer, till after the Words were pronounc'd. Sometimes, indeed, that adventitious Power overshadowing the Mind, presented a serene Brightness to my Conception, clearly distinguishable from the natural Faculty: In which Case, I waited till the Organs of Speech were supernaturally mov'd, which with me has often been half an Hour, nay a full Hour of Agitations. Thus it hapned, *Of Job.* the 8th, as in *pag. 157.* of the Third Book of Warnings, when a By-Stander vehemently urging me to speak, the Words came out——*No other Utterance, but what the Holy Ghost gives: for the Man, that does it presumptuously, shall die.* But the Searcher of all Hearts knows, I am not
conscious,

conscious, of my wilful speaking any thing of my self, under that Operation of the Spirit. Wherefore, the said Discourses coming not from me as the Fountain, but flowing thro me as a Channel; and, like Water out of a Pump, by the Agitation of the Sucker, I am not responsible for them, in my natural Capacity. I know, as well as others, the horrible Guilt, of a Man's speaking of himself, in the Person of God; I dread even to mention it, much more to practise it. I am assur'd God did so speak, in the mouth of his Prophets: and I have obey'd and yielded up my Organs to this Spirit, as his. To err in my Judgment of a Spirit, is one thing; but to speak presumptuously of my self, in the Person of the ineffable Deity, is a Crime so, beyond all Expression, tremendous, that I am astonish'd the World shou'd think me capable of it. Under these Circumstances it has been a great Consolation and Assurance to me, that the Scripture Expositions by Inspiration, given in the Discourses printed and unprinted, do appear (or seem to me) to tend in a remarkable manner, to the Glory of God, and the greatest Good of Men: whereas the restraining and stifling the prophetick Scriptures unfulfil'd, does exceedingly eclipse it, as I conceive. Therefore I have judg'd, that the evil Spirit wou'd not give an Exposition of the Text, so much to the Ruin of his Interest on Earth, so much to the Consolation of all the Faithful, so much tending to the Love, Fear, and Reverence of God, and promoting a purifying Hope from him, as the Doctrine, of the universal Dominion, of the Heir and Restorer of all things on Earth, is.

Herein the Author of the *Caveat* has dealt injuriously with us, tho I believe not maliciously: for overlooking the supernatural Agency we are under, he ascribes all, that is denunciatory from our Mouths, to be the Effects of personal Malice, Anger, and a malignant Temper; which Argument makes up one of his decisive Characteristicks. But as the like might have been imputed to any of the Prophets of old, so I content my self to say, that Charge is not true, as to me. *Pag. 36. It appears, says he, one great Design of those that set up for Prophets among*

mong us, to thrust us out of the way, which the Lord our God hath commanded us to walk in ; they'd have us leave our sacred Ordinances and regular Ministers, to associate with them in Assemblys, where all are Teachers, that have Confidence enough to set up for such. If the Author had enquir'd, as was requisite, a little more carefully and impartially, he wou'd never have spoken these things, as a Minister of God. I blush indeed to mention his Mistakes so often ; but my Silence is inexcusable, since he has dedicated them to me. I protest solemnly, I am utterly ignorant that our Inspiration ever gave an Order, to those who were pleas'd to hear us, that they shou'd quit the sacred Ordinances and regular Ministry ; on the contrary, it has acknowledg'd both. And I am very confident, most of our Followers have frequented those several sorts of Congregations, to which their Inclinations before us'd to lead them ; and for my part, I know of none that have been forbid so to do. This Inspiration has never created any Badg of Distinction, proper to it self ; has acknowledg'd the Sacraments, and yet instituted none ; has never intermeddled for or against any one Party in Religion, more than another, that I know of. That Author is pleas'd to tell me, in his Dedication, that *there are many more among us of the Church, than from among the Dissenters.* But I ought to do Justice to all the World ; and begging his Pardon, the Fact is much otherwise, whatever Posterity (that he tells me of) may judg of it. Confidence indeed is a Qualification in some Points ; but if the Author had been in our Assemblys, he must have had a good Forehead to assert, that Confidence alone did qualify for a Teacher there. P. 53. says he, *They profane Divine Institutions ; never did I see any thing, that had so horridly profane an Appearance, as a mock sort of a Sacrament ; the Spirit of God wou'd never put (meaning me) upon such an egregious Mocking of his own Appointments, which he has fix'd in his Church.* If he had carefully examin'd things, as far as requisite, he must have found in pag. 183. of my second Book, that I there appeal'd to God (which by Mistake, confounding things, Caveat, p. 52. he calls personating God) saying, *That mysterious Cele-*

bration of a Table spread, of the Shadow of Meat and Drink, Lord, thou knowest it was none of my Doing, my Contrivance; therefore, Lord, for the matter of Fact, I appeal to thy Justice, that I did not contrive, nor have now no Aim from it, or by it. What Thoughts the Author has of me, since I left his Assembly, touching this Appeal to God, I leave to his own Heart to determine: But certainly where there was no Commemoration of Christ's Death, and wherein 'twas asserted that the Solemnity shou'd not be repeated to those present; he cannot conceive so grossly of me, as to think I intended to substitute a Sacrament thereby, especially seeing no promissory Engagement was requir'd from the Receivers. All that I understand meant by the Spirit, in that Ceremony, was an emblematical Representation of the Admittance of the Guests at the Wedding Supper of the Lamb, when that King will espouse the Church, in a manner he never did before, and bid her sit down with him, at a Feast of fat things, prepar'd for all Nations. But continues this Author, pag. 54. *Their Evasions, when pinch'd, are unbecoming Persons acting by the Spirit of God.* This he applies to one, for a Man's giving him a Copy of what had pass'd as a Friend, and saying at his own Table, *That a Noli Prosequi had a different sense in the Language of the Spirit, from what it had in our Law.* Now if he shou'd gravely tell me, the Title of his Book had so too, ought I to reflect upon him for it? But that the Person sought no Evasions by that Answer, will partly appear in pag. 18. of my first Book of Warnings; where the Person he treats to unworthily, did, on the 17th of June, attend the Attorney General about a *Noli Prosequi*, brought in favour of French Rioters, to stop Procefs, for their insulting three English Gentlemen: There he'll find the Words *Noli Prosequi* in another sense; and by comparing the Dates, he may observe, that his suppos'd Criminal cou'd not be ignorant, on the 18th of June, whose Province it was to grant such a Writ. But further, I don't think fit, for some Reasons, to answer him, on this Head. 'Tis not without Reluctancy, that I take notice of this Author's bold and undue Imputations; but the Anathema, p. 22.

of the *Caveat*, vehemently urg'd and apply'd to us again, in his Considerations on Sir R. B's Remarks, calls for one word more. I'm sensible, he that presumptuously adds to, or takes away, by Constructions of Scripture, from the Book of the Revelation of St. *John*, falls equally under the Anathema at the end of it: but every one ought to be cautious of extending and applying that Commination, lest for judging others he be judg'd himself; our Moderation shou'd be made known unto all Men, for the Lord is at hand.

This Author tells us, *He does indeed (and has long been of that Mind) think it most probable from Scripture, that the Church of Christ will, before the end of time, be in a much more flourishing State, than ever hitherto: That the Body of the remaining Jews will be signally converted, and the Gospel universally publish'd; but as for Time, and Method, and Means, and Manner, he leaves them to God.* He does well; then God is at liberty to call the Jews by Inspiration, according to his Promise, *Ezek. XXXIX. 29.* and the time when all *Israel* shall be sav'd, may be, when the Fulness of the *Gentiles* is come in, as in the *XIth* of *Romans*. But since the *Caveat* has constru'd, the Prophecy of *Joel*, to be so fulfil'd already, that no more immediate Gifts of the Holy Ghost are ever to be expected: And if the Restitution of all things means, as he says, the Destruction of all things; and the new Heavens and new Earth (which, according to God's Promise, we are enjoin'd to look for) are to be, after the End of Time, or Consummation of all things: I shou'd rejoice to hear the Ground from the Scriptures, his Opinion is built upon, that my Faith may be further strengthen'd, and founded on the Word of God; for as to the Doctrine of Probabilities, tho it may answer some Intents well enough, there's little Satisfaction gain'd by it, in a Point, wherein the Honour of our Lord Redeemer, and the Comfort of Souls, is so much concern'd.

Fifthly, Vision is a way, wherein God has been pleas'd often to reveal his Will to Men, and the Person was fully satisfy'd with that Revelation: but what Satisfaction he was able to give thereof to others, further than his own

Credibility, I cannot comprehend. Every one knows, a considerable part of Holy Writ is built upon its Authority ; but whether they who deride any such thing, or those who admit it, do most increase the Scoffers among Men, of Divine Revelation, I submit to Consideration. This Generation wou'd have argu'd, as the *Caveat*, pag. 48, that the Person pretending to have such Discoverys, might have, tho no ways known, a *visionary Disposition from his Cradle, or receiv'd it hereditarily*. In a Case, which cannot lie open to Demonstration or outward Evidence, it must suffice for me to say, that I never in my Life saw an Apparition, or had any sort of Vision till this Condition besel me ; nor did I ever converse with those who said they had ; nor did I ever read any of the *Tracts*, which insist upon such things ; nor had any of my Relations, that I know of, such Discoverys, or pretended to them. Furthermore, since the State I am under began, I never had one of the Visions in Print, or of those since, which came upon me in the moment that I was thinking in that kind : so that my Imagination (I am sure) did not concur to frame and produce them, but they came severally with Surprise, and went away sooner than they wou'd have done, if I cou'd have retain'd them ; for they have always hitherto brought a Satisfaction and Delight, which I regretted the speedy Loss of. What Power an evil Spirit may have to represent such, is above my Comprehension. I have not been able to observe any Footsteps of a defiling Nature in them, any ways vitiating my Fancy, or exciting sinful Passions : On the contrary, they impress'd me with an Awe and Reverence of the Divine Majesty. They represented no Trifles ; the Images of the things were very distinct, without mixture of Confusion, as in Dreams : the Figures were lively, and carry'd in them Characters most significant, of the Meaning convey'd by them, which is express'd in the second Book of Warnings. In fine, they did leave on my Soul constantly, for some days ensuing, a Tincture, disposing it to the Fear and Love of God ; and as he knows it, I dare not ascribe the same to an evil Spirit.

Sixthly,

Sixthly, One Gift of the Holy Ghost to the Apostles, and others contemporary with them, was of Languages; and did admirably furnish them, for the Propagation of the Gospel, and for convincing Unbelievers, that they were acted by a supernatural Power. Nothing in my Circumstance has more assur'd me, of the Agency of that supernatural Influence, than what has pass'd of this kind, in respect to the *Latin* found in the first and second Book of Warnings: for having often try'd, and done my best, I am not able to speak two Sentences in that Language, so as to make my self understood by others; therefore do I know, that 'tis not I, who do it in Extasy. But having more at large, in the Preface so often cited, declar'd my Inability in this matter, I add no more here. I do not say that, Language does denote the Quality of that Spirit, that utters it; but the general Goodness of God, is my only Support on this head, that he would not suffer an evil one to delude thereby, a Person, that his all-seeing Eye knows, has not indulg'd himself in secret Sins of any sort; but has all his life-time walk'd in fear of him, tho with manifold Weaknesses, and deplorable Guilt of Infirmitys, not presumptive. Therefore, tho not one Person on earth should believe a word of what I say, in this my solemn Declaration in his sight; and tho every one hated me, as *Jeremiah* says they did him; have I confidence however towards God: for that gracious Father has promis'd to keep him in perfect Peace, whose Mind is staid on him, because he trusteth in him. The Father of Mercys cannot cast off the Upright, who desire to serve him with the whole Heart, Soul, and Strength, nor leave them comfortless. And when with humble Confidence, I can appeal to God for what concerns me, let the Author of the *Caveat* preach another Gospel where he pleases, by Anathemas and intimidating Hints of Despair: 'tis enough to answer, Who made thee a Judg? Let him go on to dress up the execrable Death of *Hacket*, who suffer'd justly for High Treason; and then stick it as a choice Flower into a Dedication, to one of his Patrons: what's this to a Person unrepachable in point of Allegiance; and in a Case, not chargeable with any

Doctrines

Doctrines pernicious to the Civil Magistrate, either of Equality in Property, or the Right of Dominion in Grace, or allowing Arms to support its pretence? In fine, let him exert more of his Reading, and draw a Beed-roll of Hereticks long enough to inscribe the Monument from top to bottom with: How does this affect a Cause, wherein no false Doctrine is vented? or a Man, whom he calls an Apostate, without being able to assign a reason for it? And if he is pleas'd to add further, for a Bugbear, *James Naylor*, who had great Honours paid him by his Followers, and really receiv'd them, and who assum'd constantly the same uniform Stile of Speech, in his Conduct throughout; neither would this suit with the Condition of Persons, who have much more outward Evidence than he had, of a distinct superior Agent operating on them at times: who, out of those times, assume nothing of Stile or Behaviour different from other People; and among whom, are several Children, the least of whose Words in Extasy, concludes as much as those of any other Person: And out of Extasy, no Man among them is further distinguish'd, than by the common Rules of Decency, practis'd in the Country where they dwell; and so no handle of Ambition (blessed be God) is given in this Dispensation, to flatter the Vanity of any one. We have nevertheless great reason to adore the Divine Goodness, that we live under a Government far more equitable and less arbitrary, than that was, under which *Naylor* suffer'd. And because vile Calumnys are multiply'd upon us, without Sense, Number, or End; I take this occasion to declare, That as I never could discern the least Symptom of Imposture, or any sort of indirect Practices, among the Prophets, and their Adherents; so in particular, whenever any Facts shall be made out upon them, unworthy of Protestants, and true Subjects of *England*, none can more highly resent the same, than I will. For the Imputation of Bribery, and corrupting People with Pensions, &c. to support the suppos'd Imposture, I know nothing of it, or do believe it. As to my self, I have, for many years past, kept an exact Account of all my particular Receipts and Pay-

Payments ; and therefore, for a year and half past, I can prove by them, that I have not disburs'd on this occasion extraordinarily, more than 50 l. to this day.

Seventhly, Another Gift of the Holy Ghost, was healing without Means, which remain'd some Ages in the Church after the Apostles ; and when the same was pronounc'd, or declar'd in the Name of God, it sufficiently signify'd, whence that proceeded. We shall not invalidate the Miracles of our ever-blessed Lord, in taking notice of him that was bid to go and wash in the Pool of *Siloam* ; or that the Nobleman's Son, seemingly at the point of Death, began to mend, upon the words, *Thy Son liveth* ; and that the Lepers, in going up to *Jerusalem*, found themselves heal'd : so that the Restitution to perfect Health, was not strictly instantaneous, on the words spoken, in all the Miracles of our Lord ; much less can it be concluded to have been so, in all the Miracles of the Apostles, and their Successors for some Ages, who even anointed the Sick with Oil. Our Lord himself, indeed, appeal'd to the Works he did of this kind, to shew who he was ; and so signal were they, as to demonstrate the same, being done in his own name : but at the same time 'tis remarkable, that the Jews in general, nay, they themselves who were heal'd in great multitudes, nay, his own Brothers, did not own it sufficient for them to acknowledg him : And why ? but because they refus'd to search the Scriptures, which testify'd of his coming in the Flesh, in the days of his Humiliation, to fulfil all the things written of him there, touching it. In like manner, the Message of the present Prophets being to warn the World of his coming in Power and great Glory, to unite Jew and Gentile, according to the purport of the eleventh Chapter of the *Romans* : If the same be not foretold throughout the Prophets, and inculcated by the Apostles, as a matter of Faith and patient waiting for, among all Christians ; then 10000 Miracles attesting to their Message, cannot prove it to be of God : at least, to me they would not be satisfactory. What Reverence would Men have us pay more to the Holy Scriptures, than in all things to appeal and submit to, and be finally concluded by

by them? But I am not here entring into the Reasons of my Faith and Hope of that point: Matter of Fact touching my self, is the sole purport of this Declaration; which therefore with all Plainness and Sincerity, I continue to give, as in the sight of God, for what has pass'd on my part, in the Relations following.

Sir *Richard Bulkely*, Baronet, in his Answer to several Treatises lately publish'd, on the Subject of the Prophets, has given an account at large, p. 111. of the Indispositions he had for some years been afflicted with; in particular a Rupture, for which he had worn a Truss about four years: and how of all these he was reliev'd, and the Rupture absolutely cur'd, by the merciful Hand of God, without means, soon after a Promise thereof made him thro my mouth, under the Operation of the Spirit: to which Account of his I refer the Reader, for more ample Satisfaction.

Mr. *James Jackson*, in *George's Court*, near *Hicks's-Hall*, aged 72, not naturally purblind, but having his Eye-sight grown, for twelve years past, so sensibly every year weaker and weaker, that he could not, for a year before my visiting him, write or read without Spectacles, and that but for a few minutes without intermitting; and could not see any thing distinct more than a yard or two distant from him, and for four years preceding could not walk the streets without a Guide; had a Promise from the Spirit in my mouth, on the fifteenth of *November* last, that his Eye-sight should be restor'd, without limitation of time (as the Original taken in the instant will testify) and accordingly finds the said Promise made good to him so far, that he can now write without Spectacles, and even a whole day together, without Failure of Eyesight; and does walk the streets without a Guide.

Mrs. *Mosely*, in the same Court, in *November* last also, sent her own Daughter to me with a Letter, desiring me to recommend her Case to God: I went by an Order receiv'd accordingly. The weak Condition she had been in, for some weeks, of a Fever, was known to many, and obvious to about ten Persons then present, among whom

whom was a Physician, that thought her Condition to afford very little hope. After a Prayer in the Spirit, Words of Healing were pronounc'd to her; and thenceforward she gradually recover'd Health.

Mr. Preston, lodging in the under-ground Room, N^o. 2. of the New Square *Lincolns-Inn*, aged about 77, in November last too, having a Carbuncle on the Nape of his Neck, about five inches diameter, and two high; after a Prayer, the Spirit said touching him in my mouth, *I command away the Tumor*: which accordingly went clear away, without any Application but a Bladder (to keep it from the Linen) in about ten days after.

Mrs. Mary Moor, at Mrs. Norris's in *Fashion-street*, *Spittlefields*, having upon her a deep Consumption, and thereby confin'd to her Bed for a month, she and those about her expecting daily her Death; was visited by me in January last. After a Prayer, under the Operation of the Spirit, words of healing were pronounc'd. The Effect was, that the very next day she rose at ten, and sat up till eleven at night; and has since continu'd in a good degree of Health.

Mrs. Clark, at a China-Ware-House in *Queen-street* in the City, having had an extreme Pain in her Head, for about fifteen days, was visited by me in January last: And after a Prayer, under Extasy, the Spirit said to her, *Thou findest ease at this moment, speak*. She answer'd, with Praises and Adoration, *True, Lord, I do so*. The said Pain has never return'd since.

Mr. Rayner, at *Colchester*, having long been under a hec-tick Fever, and without hope of Recovery by any means; after a Prayer with him, the Spirit promis'd him Resti-tution of Health, in a little time. 'Twas about the 22^d of March last; touching which I have receiv'd no account, tho I wrote for it.

Mr. Spong, at a Barber's near the Church in *Coleman-street*, having had, for three or four months, an Ulcer on his Jaw; which, with a great Swelling, ran so violently, as to weaken him much: it was painful, and hinder'd the opening of his mouth freely. On the 29th of March last, he was promis'd by the Spirit to be reliev'd therein;

and forthwith found the Swelling, Painfulness, and Running abate. A Surgeon, that probed it soon after, found that it was dispos'd for healing, and that a Scaling of the Jaw comes away with it, which must evacuate before it closes ; but no means are us'd.

April 8. Mr. *Burrough's* Child at the *Amsterdam* Coffee-House, near the Royal Exchange, having a Swelling of the Evil, with an hectic Fever for nine months past, had words of healing declar'd to her. No effect yet remarkable.

Mr. *Byeward*, in *Ormond-street*, Victualler, had Healing promis'd him, upon the conditions on his part of Faith in God and Prayers. His Condition is very lamentable, having lost the Use of his Limbs about four years, and past all hope by means. The Promise being conditional, as none of the rest were, I do but mention it.

Mr. *John Moulst*, in *Watling-street*, having a Contraction of the Nerves in one hand, not curable by all means us'd for ten years past, had in like manner, in *January* last, a Promise from the Spirit, of being heal'd thereof. Little Effect yet remarkable.

Mr. *John Holloway*, at Dr. *Bishop's* in *East-Smithfield*, had also, in *January* last, a like Promise of being cured of the King's Evil, which he has in a dreadful degree. No Effect yet remarkable, that I know of.

Mrs. *Hardling's* Child in *Southwark*, aged six, having spit Blood about a week, with a Chin-Cough, had words of healing pronounc'd to her on the eighth of *April*. The spitting of Blood stop'd thereon, and the Cough ceas'd.

Mrs. *Rustback* of *Islington* having had, for about four years, a Cancer in her Breast, and beyond all Remedys but cutting off ; had, on the fourteenth of *April*, a Promise of the Spirit, that it should heal. No Effect yet remarkable.

April 16. I visited Sir *Joseph Tyley* at *Whitehall*, in pursuance of a private Prayer, and Order for it. He had been confin'd to the Chamber nine months, by the Gout ; and ever since the 25th of *January* last, had been so grievously afflicted with it in his Stomach, that in all
that

that time, he had not taken above three or four mouthfuls of Flesh-Meat, or any thing solid ; so that he was then in the last degree of Weakness, and had little thoughts of surviving it. The words were to this effect ; *I heal thy Disease forthwith, and will give thee Feet to declare it.* The Day following he eat a plentiful Dinner, his Pain ceas'd ; and he continu'd to eat, drink, and sleep, as a Man in reasonable Health, finding himself able to sit up the whole day ; and gaining Strength from day to day.

These Relations I give in part from my own Knowledge, and partly from the Accounts I have of other Persons : and having not industriously magnify'd any thing in them, to make it bear a higher or different Sense, than the obvious Signification of the Words, or the real matter of Fact imports, I do here publish them, according to an Order receiv'd by the Spirit, as is mention'd in p. 87. of *Sir Richard Bulkeley's* Book, before cited ; and am so far from combining with any of the Persons therein nam'd, to support any Article thereof, that I have not so much as acquainted them with my purpose to expose their Names on this occasion ; and leaving it to their Consciences severally, to give Enquirers what account they think fit, shall be ready to own and redress any mistake therein : Tho I believe the very owning real Matter of Fact, may draw Reproaches on them, and so is like to be a trial of their Thankfulness and Sincerity to God.

I did pray twice at the least to God in secret, upon every one of these particulars, except the first, before I went by order to them ; and being there, I did not pray or pronounce the words promissory of Healing, till the over-ruling Agent enforc'd them : which words being in the same Stile and Person, as the Warnings publish'd are, I could look upon any Effects consequent upon them, no other than Attestations of the Power of God, to what has been so spoken, and deliver'd to the World. At the same time, I know, the Orders for Healing were not at my disposal, since I have been deny'd them upon my Prayer, in many particulars ; some of which I did in my self very much desire. And now, let none think we go

about to compare these with the Miracles of our ever-honor'd Lord, and his Apostles: All that is built upon them is, that they are Attestations to me, and seem to be a preparatory Earnest of such, as will be more convincing to others. The invalidating them, by supposing a Crisis then in the Distemper, and ascribing the Effect to strong Imagination, 'tis not my business here to consider.

By what has been already said, it appears, I have stood on my own foot, without taking in Evidence of what God has done upon and by others: and indeed I never did build my self on them, tho I never could find reason for thinking any of them Impostors; and have seen, in every one of them, sufficient to convince me, that they could not speak, and do as they have, of themselves. But keeping my eye steady and intent, on my own Heart and ways, and being thoroughly convinc'd from the Demonstrations, under the Heads preceding mention'd, that I was under the influence of a supernatural Agent or Power, and that that Power was of God, I have all along acted with Boldness and Confidence, as I thought it my Duty to do: nor have Doubts so prevail'd at any time, as to make me diffident of the Authority I built upon, any further than to say within my self, and in Prayer, God is greater than our Hearts, and knoweth all things.

In reference to Predictions, I conceiv'd, that no Prophet, upon receiving his Message from God, could be assur'd that the Event should answer them, especially as to Judgments declar'd; since the Counsels of God are deep, and might many ways interpose to suspend them: of consequence, I thought, that no Man consulting his Credit with the World, would ever put it upon that Test, or submit so much as to deliver what he was assur'd however that God committed to him. The Scriptures were the sole Guide of my Judgment in this matter, and there I found *Jeremiah* complaining he was deluded, and *Jonah* not satisfy'd with what appear'd of Repentance in *Nineveh*. Here the words of my dear Lord, *He that speaketh of himself, seeketh his own Glory; but he that seeketh his Glory that sent him, the same is true, and there's no Unrighteousness in him*: seem'd pertinent to one, who
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was sure he spoke not of himself ; and who singly aiming at the Glory of God, ought to submit his own : which I therefore resolv'd to do, without reserve.

Upon my publishing the first Book of Warnings, I gave in a Preface (dated *July 18.*) the Reasons I then had, for believing my self Inspir'd ; and thereupon I expected, that some charitable Hand wou'd have offer'd me Arguments, to shew, that those Reasons ought not to be sufficient with me so to believe : but no one went about it, either by Letter, or Printing, or friendly Conversation. The vehement and constant Theme urg'd upon us, was, that Predictions ought to have a certain time, and particular Facts assign'd, whereby to know whether they were of God, or not : Tho upon perusing the Prophecys, recorded in the Old Testament, I cou'd find but few there, wherein the Time was ascertain'd ; and accordingly, by that Test, most of those Prophets might have been, as they were, despis'd and rejected by the Generations they liv'd in. Nevertheless I did frequently and urgently supplicate the Divine Wisdom, that if it might consist with his Holy Will, he wou'd be pleas'd to make known to us some defin'd Time, wherein he wou'd vouchsafe more publickly to attest our Mission. Accordingly, in *October* last, by two or three Inspirations, I was warranted to insert, in my Preface to the Third Part of Warnings, the Six Months therein-mention'd. And I give those Instances of Healing, as Evidence, that the same is made good so far, that I dare not subscribe to a Delusion in that Spirit, for not attesting, according to his Promise.

The Time limited of Six Months, I thought did not favour of the Serpent's Cunning ; much less cou'd I think so, when the same Spirit declar'd, he wou'd attest this Publication of our Lord's Approach as a Bridegroom, and Return as a King, by raising *Dr. Emes* from the Grave the 25th of next Month, above 5 Months after his Interment : which if it be perform'd by the Power of him who is the Resurrection and the Life, none that believe *Moses* and the Prophets, will doubt that the fulfilling of the glorious things, written of him by them, is at the Door, according to the tenor of this prophetick
Voice

Voice of late sounding. A sober Enquirer might be satisfy'd, that many Predictions of these Prophets have been fulfil'd ; and for the publick Judgments denounc'd, God knows my Heart, that with Submission to his Wisdom, I do on my part wish they may never come. I never was wanting in Affection to my native Country, nor did those Denunciations flow from any Distemper of the Hippo, which I have been entirely free of, under this Circumstance. And for Flouncing, which the *Caveat*, about pag. 34. charges on the Prophets, when their Inspiration is question'd, it is sufficiently parallel'd in that of some grave Divines, upon their insisting on it to be true. For my own part, as I have obey'd hitherto, as to the Spirit of God, out of Conscience and full Faith, that I therein minister'd to his Glory ; so now, in the same omniscient and holy Presence, I do own, that I had from the same Spirit (as I conceive) both in secret alone, and before others, some Predictions particular to Persons, and some denunciatory of Judgments more general, which have not come to pass within the Six Months now determin'd, according to the obvious literal sense of those Predictions given me. Therefore, without seeking out for Subterfuges, without diving into the reserv'd unreveal'd Counsels of God, and the possible Consistency of Divine Revelation to a Person, with some mixture of what was not so ; and if it were God's, the possibility of the Event's not answering ; I do most freely own I have been so deluded. I dare not however, as yet, renounce the Evidence herein, under several Heads, given, upon which I believe the Operation on me of late was of God. What was not my own Act, and wherein I was but passive, in mere Conscience to God, and to my own exceeding Sufferings, stands exempted from wilful Sin : and I hope God will manifest, in his own due time, that I have not dealt fraudulently, with him, or with Men, in all this. He alone knows for what ends this Chain of Providence was permitted and appointed of him ; and he, I doubt not, will work his own Glory out of it. I am not conscious of any thing in my self, for which he should give me up, and judicially suffer me to be triumph'd

umph'd over by the Prince of Darkness, the Spirit which works in the Children of Disobedience. We read not that, in the Apostles Days, the Prophecy of *Joel*, touching Childrens Inspiration to Prophecy, was accomplish'd : But how 'tis reconcilable with a Satanical Delusion, to influence such of both Sexes in the *Cevennes*, in *Silesia*, and *England*, to Prayer, Praising of God, and Exhortations to Repentance, far above their Capacities ; nay, to Discourses upon the Trinity, and speaking a Language they understand not : An Instance of both which I have heard in *London*, and seen ; the former in a Girl of Eleven, and the latter in one of Thirteen. But to proceed, touching my self, and finish this Relation that I have drawn, without communicating with, and having Assistance from any Person whatsoever, in doing it. For the Resurrection of *Dr. Enes*, unless some Appearances of Divine Attestation, far above what yet has been, do intervene between this and that Day, my Faith will not suffice, to obey the Spirit in going thither, where the Body lies. To that Day then it is refer'd, to know more of the unsearchable Ways of God, than now any one can do.

I did rejoice when the Six Months were prescrib'd, and I do the same now at the Approach of the 25th of *May*, without the least weight upon my Spirits, about the Event of it. None, I am sure, can discern any upon me, nor do I find it within my self ; which is a Testimony convincing, that I have not acted of and from my self, and a singular Instance of Divine Support. I trust therefore that, according to the gracious Promise in 1 Cor. I. 7, 8. *He will also confirm me unto the End, in waiting for the Coming of our Lord Jesus Christ, that I may be blameless in the Day of our Lord Jesus Christ. Now unto him that is able to keep us from Falling (Jude 24.) and to present us faultless, before the Presence of his Glory, with exceeding Joy : To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, both now and ever. Amen.*

• April 29. 1708.

J. L.

M I N I S.

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